

The Filipino Teacher

Vol. IV

JULY, 1910

No. 2.



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The Filipino Teacher

OFFICIAL ORGAN OF THE PHILIPPINE TEACHERS' ASSOCIATION

VICENTE DIAZ, Editor.

VOL. IV

MANILA, JULY, 1910

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EDITOR'S PAGE

A QUESTION

During the session of the last annual convention we had occasion to come in contact with the teachers of the different provinces of the Archipelago. All were enthusiastic about the works of their respective school-divisions, and readily exchanged ideas with us regarding matters concerning schools. From our personal conversations with many of them we learn that, besides the general clamor for a just and more equitable rate of compensation, there is still another question which deeply concerns them. This is their own education.

The Bureau of Education has in many occasions announced its policy of gradually promoting Filipino teachers to positions of greater responsibilities in the teaching service as soon as they show aptitude to fill these positions. Consequent to this policy, the Filipino teachers struggled hard but successfully to meet the qualifications necessary to merit promotions. Thus, it is known to all that ten years ago the highest position occupied by Filipino teachers was that of Municipal teachers. Subsequent changes in the educational system created the positions of Insular teachers, Supervising teachers and Principals. Especific qualifications were demanded of those who are to be promoted to fill these positions. The Filipino teachers, by perseverance and hard pre-

paration gradually qualified themselves for these positions. As Insular and Supervising teachers, and as Principals of primary schools, how have the Filipino teachers discharged their duties? The annual reports of the Director of Education show that the work rendered by the Filipino teachers has confirmed the wisdom of the Bureau of Education in making these positions accessible to them. Now then; admitting, as we cannot otherwise do, the fact that the Filipino teachers have amply shown their efficiency in the higher positions to which they have hitherto been promoted, it is but logical that there should exist, as it actually does exist, the hope of promotion to the still higher and more responsible positions in the teaching service of the government which until now are like "closed doors" to the Filipino teachers.

The Filipino teachers are the first to acknowledge that promotion to these higher positions requires great amount of preparation, unquestionable efficiency in the service, and last but not the least, higher education. These are the indispensable qualifications that the Filipino teachers must have before they can occupy higher positions than those in which some of them are now employed. The first two qualifications are within the power of Filipino teachers to acquire, but the last is to them a question. It is to

them a question since to advance in their studies to even the point of completing the High School course is, as matters now stand, an impossibility. This explains why there is not to-day, as far as our information is concerned, one Filipino teacher educated in these Islands who has completed the High School course while in the service of the government. That there are now a number of Filipino teachers who are High School graduates is true, but these have completed this course previous to their entering the teaching service. How many teachers there are now in the service who are classed by the Bureau of Education as doing Second Year High School work when these same teachers were perhaps classed as such, years and years ago! In five years from now, unless the situation is changed, these teachers will be still in the Second year of the High School course. There are many Filipino teachers who during the Spanish era have completed their secondary education, others possess A. B. degrees, but this is of no value to them as every Filipino teacher's capacity for occupying higher positions than those already named is judged by what grade or by what year he is now classed according to the present school system.

America's policy in these Islands is to gradually make this government a government of Filipinos aided by Americans. If this policy still exists, then the Filipino teachers have reason for entertaining the hope that the high positions in our present educational system will also be made ac-

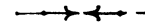
cessible to them. Among the conditions set forth for their promotion to these positions is higher education. How can the Filipino teachers acquire this higher education without their leaving the Bureau of Education? This is a question which THE FILIPINO TEACHER respectfully submits to the Philippine Legislature and the Director of Education for their consideration.

"COMMON SENSE IN THE SCHOOLROOM"

There appears somewhere in this issue an article selected and sent to us for publication by a member of our editorial staff. We are just commencing a new school-year, and the fact that every year our schools receive newly appointed teachers, who, although possessing all the necessary qualifications, are nevertheless without any experience in the every day problems of the

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school-room, makes the publication of this article indeed timely. Addressed as a talk to young teachers, this article on common sense in the schoolroom, dealing as it does with those early mistakes which new, inexperienced teachers are bound to make, will undoubtedly prove of much benefit to the new teachers. Those teachers who in the performance of their duty have not acquired the degree of success that they should have acquired or hoped to acquire, will also find in this article some explanation of why they partially failed to accomplish the results they sought. If we may be allowed we would suggest to every Filipino teacher and Principal reading this article to cut the four lessons it contains and place them where they can be constantly read.

UNFIT TO TEACH

"Our best teaching", writes the author of *Common Sense in the Schoolroom*, "is not done by our oldest teachers because so many have ceased to learn. They lack the enthusiasm so essential to reach children, and depend upon an old stock of goods. THE GROWING MIND ALONE IS FIT TO TEACH."

The Bureau of Education entertains the same opinion as that of the author above quoted. We well remember the speech of Mr. White, Direc-

tor of Education, at the closing exercises of the last annual vacation assembly. Before an audience composed of teachers from all parts of the Islands, Director White declared the policy of the Bureau of Education regarding those teachers who CEASE to learn. He expressed himself in these or like terms: "Improve yourselves in every way you can. The teacher who is not willing to learn has no place in any school of the Philippine Islands."

This is as much as to say that a teacher who is self-sufficient, a teacher who has ceased to learn and therefore has also ceased to grow, in a word, a teacher who has become like a "stagnant pool" is totally UNFIT for the teaching service and will be asked to resign. The good of the service demands that this severe measure be taken, and the interests of the community sanction it in all its severity.

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WOMAN'S PAGE

Advantage of Learning Domestic Science

By Miss ROSITA NIEVA, Philippine Normal School.

If we look backward and trace the history of our country, we see that she has steadily advanced. But, as she sees the progress of other countries, she meets the demands for improvement. She needs the hands of the young generation of to-day to lift her up to a higher level to-morrow. Thru the efforts of her children, she hopes to see herself sometime in the future rank with other progressive nations in the world. She needs to have good people, a people who will crown her with success.

Emerson has said, "The prosperity of a nation depends upon good people, and good people must come from good homes." Men and women are working. Both are assuming their duties and responsibilities. Nature has rightly laid on women, as a sex, the care, and the preservation of the home. Therefore the condition of a home is largely dependent on the woman who lives in it. It is the primary duty of a woman to take care of the home properly. Unless she performs this duty, the place can not be called a home, because all that makes it a home is lost. The home is the birthplace of every human being. It is the outer body of every human life.

Another writer has said, "The home is a sacred enclosure in which the finest affections are nourished, the tenderest sympathies developed, and the truest and most fruitful impulses confirmed and strengthened."

Another author has said, "The home is a created thing, it is born out of the brains and hands of woman. Out of it had come all that makes us human in the broader sense of the word."

It is easy to see that there is as direct a connection between men and the home, as between the shellfish and the shell.

The character of a man is greatly modified by the home in which he lives. Whether we live or die, and how we live and die, is largely determined by our household condition. Therefore, we can not afford to have our homes in an inferior or defective condition. Children of defective homes are handicapped all thru life by mental and physical ills resulting from their environment.

Domestic Science is a comparatively new science, especially to the Filipinos. The densely populated Eu-

ropean countries where the wage earning power of the men is much less than it is in the United States, were the first to perceive the need of scientific and economic household administration. It is only within the last twenty years that America has awakened to the need, and she has determined that her island possession shall have the benefit of her experience also. The study of Domestic Science is not a study of how to keep house or of how to cook alone, as many may suppose it is. This course does not propose to graduate licensed house-keepers or trained servants. It teaches the housewife to perform her duties in a more effective way. It teaches those branches of social economy, which are involved in housekeeping, the sciences and arts, and crafts therein practiced, and their effect on



MISS ROSITA NIEVA.

human life. A woman who has had Domestic Science training will realize the important duties and responsibilities that nature has laid upon her. In the houses which we build our children are born and the houses have a hand in molding their characters. Where we live and how we live influence us in what we do, and how we do it. Men who have the highest and most enlightened ideals will surely build good houses for they know that such homes tend in turn to produce and develop healthy children.

Rich or poor can build good houses, if they only know the prerequisites of a healthy home. Abundance of sunlight, thorough ventilation, and good drainage are the very first essentials. With them even an unattractive house is a dwelling fit for any man. Without them, no house however costly and desirable in other respects, can be a fit dwelling place for any one.

Man needs not only a hygienic house, but nourishing food as well. Such being the case, it is very important that the home-keeper should understand the food problem to avoid the evil consequences of bad feeding. She must have knowledge of hygiene and diathetics.

She should know the kind and quantity of food which a body demands. She should discriminate in selecting and should economize in buying, preparing and cooking. Her knowledge of diathetic should show her how to meet the needs of each member of the household, depending upon age, conditions of health and occupation.

How many thousands of people have been the victims of improper food or of a lack of proper nourishment! How many lives of babies have been lost thru the ignorance of their mothers! Many diseases have spread, and are still spreading on account of adulterated food. A home keeper should know how to prepare inexpensive, and palatable, but yet nourishing food. The food problem is perhaps the most difficult of all the physical problems that present themselves in the household, because it is so vital to the welfare of the family. But the study of Domestic Science helps us to solve this problem and many others which are related to it. It gives us a knowledge, not only of the cost and nutritive value of the foods, their composition and their digestibility, but also of the balanced ration, the pro-

portion of different food principles necessary for perfect nourishment. It also teaches the way in which this proportion should be varied to suit the needs of the child, and of the aged, of the student and of the laborer. We must keep in mind that health is essential to the most complete happiness, and to the highest usefulness, and that the primary conditions of health are pure water, fresh air, nourishing food and cleanliness.

Then there is the economic side of house keeping to be considered, the proper division of the income that has much to do with prosperity in the home. A house-keeper who does not know how to spend her time and her money properly does great injustice to herself, and to her family. No matter how simple or elaborate the style of living may be, each house-keeper should make up her mind that the expenses must not exceed the income. Many people, especially in the Philippines, have not learned yet the value of economy.

NOTICE

Provincial Committees and members of the Philippine Teachers' Association are hereby notified that the CONSTITUTION of the P. T. A., approved and amended by the last Annual Convention of Delegates of Provincial Committees are already printed.

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In Domestic Science we learn how to apply simple remedies, and how to prevent infection or contamination from disease. If all the homes are kept in good sanitary condition, disease will be rare. It is easier to prevent disease than to cure it. A mother should know that it is her duty to look after the welfare not only of her husband and children, but of herself also. Poverty is one cause of the high infant mortality. There are many ways by which poverty slays its little victims. But the problem of infant feeding will be solved, and the vast factor of infant mortality will be removed when the mother learns how to take proper care of herself.

Let there be an army of educated women to teach the ignorant mothers the proper care of the home and its members. Since the condition of the home has much to do with the prosperity of a nation, and since woman is responsible for the home, let us therefore encourage our women who have the opportunity for studying Domestic Science to impart the knowledge to everyone for the betterment of our country.

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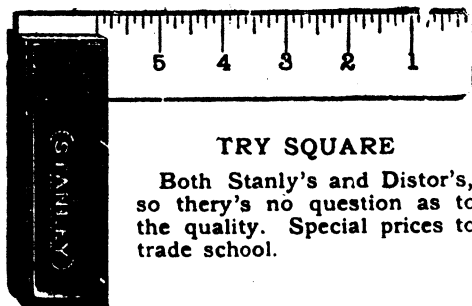
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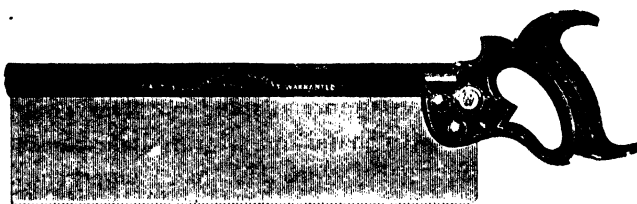
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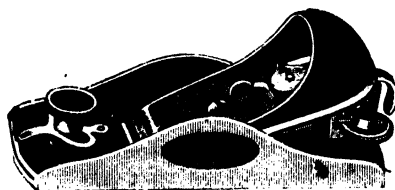
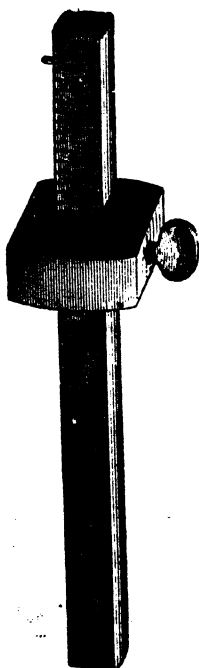
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THE WOMAN OF TO-DAY

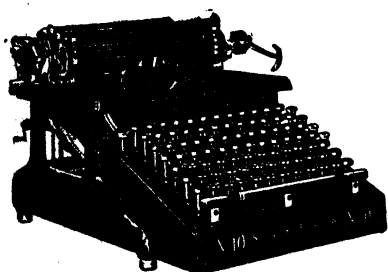
This is the age of progress as well as of evolution in both the physical and mental conditions of man. On account of the Higher Principles with which man is imbued, he cannot but ascend from the lowest to the highest stages of existence, from the lowest type of a brute to that of an angel. It is now observed that what a man can do in the mental sphere can likewise be performed to a greater or less degree by a woman, and it is reasonable to infer that woman should likewise awaken her mental ecstasy to a higher plane of development, even to the extent of surpassing her brother man. Time and tide of human evolution demand that woman should not only but ought to share with her brother with the same liberty and right as enjoyed by him. She should, under all considerations, be placed and classed not as mere goddess of society, but as moulder and reformer of mankind. She is more adapted—yet more than a thousand times—to shape and reform the destiny of her brother. For generations she has been not only an idol but a slave to man, yet she withstood all the consequences and calamities of life and circumstances with supreme resignation simply because she wants, may, she loves to see her brother free from sufferings. From the childhood of human race woman has ever been the most painstaking and sincere companion and mother. The sages of yore and greatest men of the present day owe naturally and legitimately their moral courage, their sense of justice and fraternity, from the constant companionship and maternal love radiated from the heart of the woman. What more proof could we ask from her as to her precious ability to shape and mould the destinies of the human race. If she is only free in the display of her genius

love, the most brutal forces yet the men ever shown in the battle-field, will all be reduced to perpetual happiness and contentment among men.

Under these considerations, instead of resorting to arms the climax of anger and passion of nations, instead of suppressing the present evil by deadly weapons, instead of building huge armies and navies, as a perpetual menace to peaceful nations, instead of transmitting the accumulated evil of one nation to another, why not resolve to give woman a fair demonstration, a square dealing that thru' the dictates of loving heart and the guidance of her just conscience blended with the spark of reason, she may reconcile the angered and passionate nations that the blood of human creature may not be shed in the battle-field simply for the sake of a piece of land, property and vainglory? The poor citizens of a nation ignorant of the inner consciousness of their rulers, are but converted into an emergent slaves to follow the dictates of a troubled conscience of the chiefs of nations. Whereas woman's efforts stand to-day painted in living color in the world's history, and in the hearts of humanity. She has turned the most brutal forces into a loving-kindness, peace and reason. She has softened the hearts of human brutes and has felt the feelings woe of her brother man. And yet she stands now on her feet ready to give forth and first and last breath of her love to any loving man; simply because she cannot bear to see human lives extirpated in the battle-field.

History stands today as one of the greatest teachers in the progress and retrogradation of nations and of individuals. The discord among military nations in the past as well as in the present, their mutual jealousies,

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their insatiable greed for temporal glory, money and lands, the irrepressible egoism by which many of them have been swayed during political crises, and the expansion of their trade and commerce at the cost of others; all these are significant factors which a keen observer of political atmosphere has to take into his deep consideration. History repeats that small nations will rise, grow, develop, become big and are then hurled in to the depths of destruction and annihilation by their pride and greed. It repeats that no nation, however great its power, constitution and rule may be, can keep up its magnitude and influence for over a few centuries in the immense cycles of time. It repeats that progressive nations, in the course of their building and expansion are marked by instincts of self-sacrifice, justice, sincerity, duty and patriotism. It repeats that when they have reached their zenith, corruption, luxury, laxity in morals, and unpardonable pride and conceit overtake them imperceptibly, and lead them to inevitable destruction by various internal and external causes. It repeats that mighty nations, forget that they have any moral responsibility towards their own self-preservation or towards the weaker states above whom they happen to get political ascendancy and power for a few centuries.

It repeats that acquisition of wealth, influence and power by fair or foul means turns the heads of nations, makes them godless and even greedy, drives them to undesirable political combinations and oppression of their people and the nations who come in contact with them. It repeats that the grown up nations fall irresistibly into excesses of sensual gratifications, forget moral principles and duties, and neglect their God, whom they praised and worshipped very sincerely when they were yet young and weak. It also repeats that the vices and defects it is painting in bloody colors, which the weak nations observed and scrupulously avoided in their younger and growing days, will be courted and practiced by those very nations when they attain to power, wealth and political status. The priceless lessons so graphically painted and repeated by the records of

HISTORY of all nations and times are observed by the rising nations and are broken mercilessly by the falling nations. If the same stern virtues, viz: self-sacrifice sense of national duty, patriotism, regard for conquered nations, and instincts of justice and reason found in the RISING nations, are also continued and kept up by the RISEN and EXPANDED nations, then HISTORY will have nothing to record and therefore nothing to repeat. The mighty nations will continue forever as powerful and influential nations and the causes and hopes of the weaker nations will be thoroughly blasted forever without a ray of hope. God's decrees seem too beneficial in the highest degree.

In the annals of the mineral, vegetable and animal kingdoms there are periods of growth and decay. Humanity offers the same tide of progress and decay. Nations are but compounds of individuals, and they cannot break the laws of nature. If action is powerful, reaction will be equally powerful. A careful student of history finds that kingdoms and empires have risen and fallen, like rhythmic beats of the heart. The intervals between the rises and falls of the various nations may have different lengths, but not such as to make any one draw an exception in favor of any particular nation.

(To be continued.)

"LADRA."

IMPORTANT

We respectfully request our subscribers to pay their subscription to THE FILIPINO TEACHER for the present year, Volume IV, as soon as possible but not later than September 1910. Subscribers failing to pay within this time, their names will no longer continue in our list of subscriptions.

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Common Sense in the School-room

Note:—This article was sent to us for publication by Mr. Simplicio de los Santos, member of the Editorial Staff of this paper.—EDITOR.

The value of common sense in the school-room is characterized by the great middle class of people, and is the saving grace of the country. Good common sense is one of the greatest endowments of a good teacher. It keeps him from fads and follies, gives him a true perspective of his worth and work, enables him to distinguish between the northeast wind and the southwest wind, and to discriminate between a piece of boyhood thoughtlessness and open rebellion.

Common sense will keep you from attempting the impossible and then worrying because you cannot accomplish it. Common sense keeps you out of difficulties in the school-room and in the community. How many teachers are lacking in this particular! In a fit of anger they set a punishment impossible to be inflicted and compromise themselves by withdrawing it. How often do teachers make arbitrary rules without any thought of conditions and consequences which would follow the enforcement of the rules! Setting a specific punishment for all pupils who go outside of the school grounds, for bidding a child to leave the room, locking the door regardless of the rain at a certain time in the morning, these and scores of other similar rules show a lack of common sense, or actual weakness in the teacher. Most of the trouble in the school room comes either from lack of action on the part of the teacher or from action which is hasty and hence injudicious. There are many cautions which might be given teachers, all of which summed up forebode lack of common sense. Experience with common sense, observation, and real desire to improve will teach you valuable lessons. Among the most valuable of such lessons may be enumerated the following.

1. Order in the school room does not mean stillness. I have seen that secured thru fear of punishment, and

after years of such routine drill to quietness under the eagle eye of a so-called disciplinarian, the pupils were on the borderland of anarchy. Order means opportunity for effective work. There must be mental unity, perfect contact between the mind of the pupil and the mind of the teacher. When a pupil is preparing a lesson, the text takes the place of the teacher for the time being. Order permits the closest possible contact of mind with mind. The criterion, then, of that which may or may not be permitted is how the act will affect the unity of mind between the teacher and the class.

2. Keep your knowledge fresh by study. The teacher who has ceased to learn is a phonograph, and can do nothing but repeat. Do you know how eagerly you look forward to that recitation for which you have made special preparation? Our best teaching is not done by our oldest teachers because so many have ceased to learn. They lack the enthusiasm so essential to reach children and depend upon an old stock of goods. The growing mind alone is fit to teach.

3. The personality of the teacher is the greatest force in the management of a school. With one teacher the pupils run riot and anarchy prevails. The same pupils under a different teacher are respectful and orderly. The difference is in the personality of the teacher. One scolds, punishes, threatens, bribes, and it is no wonder pupils are disorderly. The other with quiet composure, earnest and gentle firmness, gets down to business, and the pupils are orderly and happy.

4. One of the greatest disorder breeders is the long-winded teacher who talks and talks, and explains and explains and never gets done. She insists that she must be thorough and in threshing over and over to make sure the pupils leave no grain of knowledge, she threshes all the life out of the subject. Who has not seen the recitation time wasted, class interest drag, pupils get into mischief, and general disorder prevail while this teacher was reviewing, lecturing, and repeating over and over again, talking herself hoarse, and using so many words that even the brightest pupil could not understand her? That monotonous sound of her voice drowns all interest, and dulls the minds of the children. Beware of the long-tongued teacher!

(To be continued.)

NOTICE

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Teachers' Department

First Grade Arithmetic

By Mr. Miguel Antonio, Teacher, Tondo Primary School Manila.

WHAT TO TEACH OUR FIRST GRADE PUPILS AND HOW TO TEACH IT

This outline is designed and suggested for their Arithmetic work. It covers the First and Second Semester.

This work can be given in both oral and reading lessons except for advanced pupils for whom written lessons must be given.

Every "Two Weeks Lessons," is made up of several lessons and each lesson is an example of one or two days' work.

I—TWO WEEKS LESSONS

Lesson 1—Number work from 1 to 10. (Write the figures on board). Reading from board and counting by fingers and sticks. Constant practice in saying the figures without hesitation when pointing them on board.

Lesson 2—Object Lesson. The teacher shows objects and ask the children how many there are, or let the children themselves hold up objects and count.

Examples:

Questions: How many books? How many pencils? How many sticks? etc.

Answers. 5 books, 4 pencils, 6 sticks etc.

Lesson 3—Combination of figures. (Teach the "plus" and "equals" signs [+ , =])

Examples, $2 + 1 = 3$; $4 + 1 = 5$; $3 + 4 = 7$; etc.

Lesson 4—Combination of objects.

Examples;

1 book + 2 books = books;
3 sticks + 4 sticks = sticks; etc.

II—TWO WEEKS LESSONS

Lesson 5—Combination of three figures.

Examples; $2 + 2 + 1 = 5$; $4 + 1 + 2 = 7$; etc.

Lesson 6—Write the figures in words from 1 to 10, on board, make them study these memorize and spell.

Lesson 7—Combination of objects. (Use words in place of the figures).

Examples;

One book + three books = books.

Five mangoes + five mangoes = mangoes.

Two fans + six fans = fans, etc

Drawing is needed here.

QUESTIONS:

How many books are one book + three books?

How many fans are two fans + six fans? etc.

Lesson 8—Combination of words.

Examples;

One and two are—

Five and four are—

III—TWO WEEKS LESSONS

Lesson 9—Combination of figures (with minus sign only.) Teach the minus sign (—) and the word "less".

Examples; $3 - 2 = 1$; $4 - 1 = 3$; $2 - 1 = 1$; etc.

Lesson 10—Combination of objects (with minus sign only.)

Examples;

4 books—2 books = books.

8 dogs—4 dogs = dogs, etc,

Drawing is needed here.

Lesson 11—Combination of words (with minus sign only).

Examples;

Seven less four are—

Eight less three are—etc.

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QUESTION;

How many are seven less four?

How many are eight less three? etc.

Lesson 12—Combination of figures (with plus and minus signs.)

Examples;

$2 + 3 - 4 =$

$4 + 4 - 2 = \text{etc.}$

Lesson 13—Combination of objects (with plus and minus signs.)

Examples;

2 hats + 2 hats - 1 hat = hats.

4 dogs + 3 dogs - 2 dogs = dogs.

Drawing is needed here.

Lesson 14—Combination of words (with plus and minus signs).

Examples;

Five and five less four are—

Six and four less five are—etc.

QUESTIONS:

How many are five and five less four?

How many are six and four less five? etc.

IV—TWO WEEKS LESSONS

Devote these two weeks in Combinations.

Lesson 15—

EXAMPLES;

$2 - 2 - y = ?$

$3 - 1 - 5 = ? \text{ etc.}$

Lesson 16—

Examples;

$3 - 1 - 2 - ? = 10$

$4 - 2 - 1 - ? = 9 \text{ etc.}$

Lesson 17—

Examples;

$2 - 1 - 4 - ? = 5$

$4 - 3 - 2 - ? = 1 \text{ etc.}$

Lesson 18—

Examples;

$4 - 3 - 2 = 5 - ?$

$2 - 2 - 5 = 6 - ? \text{ etc.}$

Lesson 19—

Examples;

$4 - 1 - 2 = 10 - ?$

$6 - 2 - 1 = 10 - ? \text{ etc.}$

V—TWO WEEKS LESSONS

Lesson 20—Expand the number to 20 Write the figures in words and memorize the spelling.*Lesson 21*—Answer and change the figures in words.

Examples;

(1) $2 - 4 - 3 - 6 = ?$ —Ans. —two—four—three—six=fourteen.(2) $2 - 4 - 1 - ? = 14$.—Ans. —two + four + one + seven=fourteen.(3) $4 - 2 - 2 - 3 - ? = 5$ —Ans. —Four—two—two+three=six=five.(4) $7 - 1 - 2 - 3 = 9 - ?$ —Ans.—Seven + one—two+three=nine—four.(5) $4 - 1 - 7 - 3 = 18 - ?$ —Ans.—Four—one—seven—thre=eighteen—three etc.

This lesson "21" will require many days, or it may take the whole period of two weeks.

VI—TWO WEEKS LESSONS

Lesson 22—Conversation.

Examples;

I have 4 centavos and 2 centavos. Pedro has 4 sticks and 5 sticks. Petra has 2 boxes and Juana has 9 boxes. Pablo has 4 apples and he gives me 3 apples. I have 9 centavos and I give the boy 1 centavo. Jose has 8 mangoes and the boy gives him 8 mangoes etc.

These must be demonstrated with objects placed before the class, so as to prepare them in simple and easy problems.

Lesson 23—Problems.

Examples;

1. I have 4 centavos and 6 centavos. How many centavos have I? I have—centavos, because $4 - 6 =$

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2 Pedro has 6 sticks and Sixto has 7 sticks. How many sticks have Pedro and Sixto?

Pedro and Sixto have—sticks, because $7+6=$.

3 The boy has 7 apples. I give him 4 apples. How many apples has the boy now? The boy now has apples, because $7+4=$.

4. The girl has 13 apples. She gives the boy 4 apples. How many apples has the girl now? The girl now has—apples, because $13-4=$.

5. There are 11 birds on a tree. 4 of them fly away. How many birds are left?—birds are left, because $11-4=$.

6. Marcos has 4 boxes. Pablo has 1 box. Jose has 5 boxes. How many boxes have they? They have—boxes, because $4+1+5=$ etc.

These problems should be taken up first as reading lesson with the class, until they are able to recite easy problems of their own.

VII—TWO WEEKS LESSONS

Lesson 24—

Examples;

7 comes before—.

or, Before—comes 7 etc

Lesson 25—

Examples;

—comes before 10

or, Before, 10 comes—etc.

Lesson 26—

Examples;

13 comes after—.

or, after—comes 13 etc

Lesson 27—

Examples;

—comes after 7

or, After 7 comes—etc.

Lesson 28—

Examples;

7 is between—and—.

or, —is between 6 and 8. etc.

Questions for these lessons:

What number comes before 6?

What number comes after 12?

What number is between 6 and 8 etc.

VIII—TWO WEEKS LESSONS

Lesson 29—Counting from 1 to 20 by two's and three's

Examples;

(by two's) 1, 2, 4, 6, 8, 10, 12, 14, 16, 18, 20.

(by three's) 1, 3, 6, 9, 12, 15, 18, 21.

Lesson 30—

Examples—

Two 2's=

Five 3's=etc.

Two 2's of dogs are—days

Three 3's of cats are—cats etc.

Lesson 31—

Examples;

$1/2$ of 6=

$1/3$ of 12=

$1/2$ of 10 fans=fans

$1/3$ of 18 horses=horses etc,

MIGUEL ANTONIO

Tondo Primary School.

(To be continued)

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The Month in Review

RESIGNATION

Mr. Vicente Diaz, has recently handed his resignation to the P. T. A. as Editor-in chief of this journal. His successor has not yet been named but his resignation will be effective July 31. Mr. Diaz in leaving the editorial position of the Journal wishes to thank all the teachers who have in one way or another extended him their valuable cooperation.

NOTES FROM ZAMBALES

The 8th, Annual Normal Institute for the teachers of Zambales opened on June 6 in the High School at Iba, and will continue in session for four weeks.

Mr. John H. Jenkins, Division Supt. of the Province addressed all the teachers at the opening of the Institute. He explained briefly the present system of schools as established by the Bureau of Education, showing what relation the Division Superintendent, the Supervisor, the Principal and the teacher have toward each other in the fulfillment of their respective duties. He compared the school system to the mechanism of a clock and said that just as every piece of that mechanism has its work to do, the neglect of which would cause the clock to stop, so does the Superintendent the Supervisor, the Principal and the teacher each has a duty assigned him. It is only when each does that duty assigned to him when the schools can be expected to run smoothly. He dwelled for some time on the qualifications a public school teacher should have, and called the attention of those present to the urgent need of paying more attention to the Correspondence Study Department of the Normal School. He also emphasized the value of Industrial work in the schools and announced that it will be given due attention in the course of the institute and during the present school year. He closed hoping that the 8th. Annual Normal Institute just opened will be the best ever held in Zambales.

Mr. W. J. Cushman, Supervising teacher of District N.º 2 spoke to the teachers of the marked progress the annual Normal Institutes of the Province have been making since the first one in 1902, and stated that what was then considered to be the best work in English is but the poorest now, according to the present standard of efficiency among the teachers. Mr. Cushman touched a question of vital importance to teachers, and one which the Philippine Teachers' Association has been trying since its organization to promote,—namely social intercourse among the teachers. He said that to study the classroom lessons and to do the industrial work assigned to a teacher are not the only things for which the Normal Institutes are held every year. They are also held as a means of having a constant exchange of ideas regarding their work, and last but not the least,

to create social relations with their fellow teachers. He said that a teacher who spends his time among his books and does nothing else during his attendance in the Institute, does himself more harm than if he never studied his lessons at all.

Mr. Fred D. Bonner, Supervising teacher of District N.º 4 expressed his wishes to all that the work to be accomplished be helpful to the teachers on their return to their respective schools. Every Principal of the municipal central schools of the towns of the Province was also called upon by the Superintendent to speak in the ceremony. It is worth mentioning in this connection that Mr. Marcial, Municipal President of Masinloc, and Mr. Vicente Diaz, Editor of THE FILIPINO TEACHER also spoke at the invitation of the Superintendent. The former expressed his pleasure at seeing the teacher body of Zambales assembled together and said he hope that their work may be pleasant and profitable. The latter spoke on the Annual Vacation Assembly at Manila and regretted that Zambales did not send a large representation in Manila during the Assembly that has just closed. He spoke briefly of the courses offered in these Annual Vacation Assemblies making special mention of the course in lace-making. He acknowledged the fact that attendance in these courses entail an extra expenditure on the part of the teacher, but said that these expenditures can be met by sacrificing a little, and once in Manila it would be seen that the attendance in the Assembly and the advantages derived from a visit to the city will more than doubly repay all the sacrifices made. "A visit to Manila" he said, "is not the highest aim in life, but seeing Manila is in itself an education worth while seeking for, because Manila, as you all know, is the focus of Philippine civilization". He also dedicated some remarks on the "Philippine Teachers' Association" and its magazine "The Filipino Teacher."

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After the speeches, the organization of the classes of the Institute began. The first aim of the Normal Institute is to better prepare the teachers to carry on the industrial work in the primary grades. This work being specially designed to help the teachers in several lines of classroom industrial work, will be emphasized. Another aim is the advancement of the teachers in their academic studies. All the teachers are very enthusiastic over their work and show great interest for the academic and technical subjects of the Institute. The faculty of the Institute is as follows:

Mr. W. J. Cushman, Instructor in Algebra and English.
Mr. Fred D. Bonner, Instructor in English, Music, Methods and Drawing.

Mr. Silverio Diñoso, Instructor in Arithmetic, Music, Methods and Drawing.

Mr. Benito Ebuén, Instructor in Algebra and Arithmetic.

Miss Maria Achacoso, Instructor in Lace-making.

Miss Demetria Acayan, Instructor in Sewing.

Mr. Exequiel Magsaysay, Instructor in Carpentry.

" J. Perezas, Instructor in Basketry and Chairmaking

" Hospicio Doble, Instructor in Hatmaking.

CORRESPONDENT.

NOTES FROM IMUS, CAVITE

—The enrollment of the Central School is 401; that of the Intermediate School is 137, giving a total of 538. In this number is not included the enrollment of the barrio schools.

—The industrial courses in the Intermediate School is as follows: Domestic Science, Miss Romana S. Tirona; Drawing, Mr. G. Paredes; Woodworking Mr. G. Abueg; Gardening, Mr. Patricio E. del Rosario.

—The Intermediate School has no proper building in which to hold its classes. It at present occupies a private house and a room in the "presidencia." As this arrangement is not at all satisfactory, it is hoped that the government will soon construct an appropriate building for the Intermediate School of this town.

—The library association called "Imus Library Association," under the presidency of Miss Ramona S. Tirona, held its first meeting on July 11. Many important matters were discussed and approved.

—The Intermediate School Association, called "Pearl of the Orient" was reorganized and the following officers were elected:

President—Miss Consolacion Campos, VII Grade.

Vice-President—Mr. Jacinto Diaz, VII Grade.

Secretary—Mr. Lorenzo Paredes, VIII Grade.

Vice-Secretary—Miss Maria Nasol, VII Grade.

Measurer—Miss Felipa Topacio, VII Grade.

Critic—Mr. Godolfredo Abueg, Teacher.

Judge—Mr. Patricio E. del Rosario, Teacher.

Chief of Police—Domingo Medina, VI Grade.

The teachers and pupils of the school are all enthusiastic about the work of the society so much is expected of it this year.

—The pupils of Grade VI, VII and V were organized in a chorus and sang two beautiful songs in honor of Gov. Gen. Forbes when he passed at this town. The chorus was under the able direction of Mr. Abueg.

—Many of our pupils are subscribers to THE FILIPINO TEACHER. New subscribers among them are expected, and those whose subscriptions already expired intend renewing them.

—Our acting Supervising teacher is Mr. Zosimo Topacio, an energetic young man. We hope that he will soon be permanently appointed to his present position in reward for his efficient services.

—X.

PERSONAL MENTION

Miss Luz Aycardo, a well-known member of the P. T. A. of Manila and one of the many enthusiastic writers in the "Woman's Page" of this journal was married during the last vacation to Dr. Godofredo Reyes, recently graduated from the University of Santo Tomás.

—Miss Consuelo Agrava, another very popular member of the P. T. A. of Manila, and formerly chairman of its Committee on entertainment was recently married to Mr. Jose Agoncillo, a Manila lawyer.

THE FILIPINO TEACHER wishes the happy couples all sorts of prosperity in their new life and may their honeymoon be eternal.

—Mr. Justo Juliano, formerly of the Paco Intermediate School is now Principal of the San Sebastian School. Mr. Segundo M. Infantado, formerly teaching in Meisic Primary School was promoted to the Paco Intermediate School.

—Mr. Vicente D. Acuña, of the San Nicolas Primary School was appointed to the Principalship of the Trozo Primary School.

THE FILIPINO TEACHER sends them its heartiest congratulations and wish them success in their new positions.

—The many friends of Mr. J. E. Corly will be glad to know that Mr. Corly was recently appointed Division Superintendent of Schools of the province of Iloilo.

—Mr. J. H. Jenkins, Div. Supt. of Schools of Zambales was transferred to Bataan.

—Mr. L. P. Willis is now the Superintendent of Schools of Zambales.

—Mr. Charles O'Malley, Principal of the Tondo Intermediate School was recently appointed Chief clerk of the Department of City School to succeed Mr. J. B. Thompson who resigned to return to the States. Mr. Celsus Donaue of Laoag, Ilocos Norte was appointed to the vacancy created by Mr. O'Malley's appointment as Chief Clerk of the City Schools.

—Mr. Celestino Buenaventura, teacher of Imus Cavite, has not accepted the position offered him by the Div. Supt. of Misamis as teacher of that province. Mr. Buenaventura is still teaching in Imus.

Josue Soncuya

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LITERARY PAGE

A Country Scene at Sunrise

There are some events of which each surrounding detail seems to be graven on the memory in such a fashion that we can never forget them. So it is with the scene that I am about to describe.

The stars were still shining in the sapphire heavens and the birds were yet sleeping on the branches of the trees. The houses showed no signs of life, and only the incessant, dull murmuring of the waters in the river which could be heard from afar, disturbed the stillness of the sleeping town. But in an instant, the flapping of the cocks' wings followed by long, tremulous crowing and the melodious singing of the birds announced the coming of the new day. And what exclamations we uttered when, from the top of a high plateau, we looked at the beautiful panorama before us! I think I had never beheld a more glorious morn! The east grew rosy with the dawn. The evening sun was growing dim, and one by one, the candles of the night went out, and day was ushered in. There, lay a great mass of roofs, some nipa and some grass, all shining and sparkling with myriads of dew-drops. The fringing trees looked grand and majestic in their morning drapery of rust, and the bending willowy bamboo canes near us, with their fresh, green foliage, swayed gracefully in the breeze. The air was so cool and pure and exhilarating and bearing a soot of incense on its breath, that all nature seemed irresistibly charming. My heart leaped joyously in my bosom and my eyes kindled with new enthusiasm as I beheld this primitive grandeur. Beyond the town, were the mountains, all purple and pink and red and yellow with the yearly sunlight. Farther on, was the glistening river like a serpent on an immense carpet of green seeming to turn and spread itself out here and there to find its way to the fertile rice-fields. The early laborers started on their way to the fields, some, hurrying forward, carrying with them their baskets of provisions while others, on the carabaos' back, were singing as the animals kept step. Then, the clangor of bells from the parish church tower awoke those who were still sleeping. At length, the heralds and forerunners of the royal sun, had done their work, searching out the shadows and causing them to flee away. Then up, he came in glory to ascend to his throne in the new born blue of heaven, and flooded the earth warmth and light. Such a view reminded me of:

"The bright rosy morning peeps over the hills;
With blushes adorning the meadows and rills,

While the merry, merry, merry horn
Calls come, come away,
Awake from your slumbers
And hail the new day,"

BRIG. S. SANTOS.

A Luneta Sunset.....

To a dear friend: —
"When the golden Sun is setting
And your mind from care is free;
When of others you are thinking,
Will you sometimes think of me?"

The Luneta owes its fame as Manila's most favorite pleasure resort, not only to the cool sea-breeze that blows over it, and the popular airs played by the two military bands that give concerts there, but also to the sunsets which those who take a stroll in that truly cosmopolitan place so much enjoy. A Luneta sunset is a scene well worth seeing. As the sun towards evening slowly loses its dazzling brilliancy, and prepares to seek its rest in the west, it assumes the appearance of a huge ball of fire whose lower portion is being gradually extinguished as it touches the surface of the water, until it finally disappears behind the horizon. It is then when the silent spectator begins to see one of "those million wonderful effects of sky and sea" which in tropical countries attend the softness close of a lovely day. The dying rays of the now hidden sun, as they shine upon the wandering clouds above, are reflected on the wavy surface of the water below producing and indeed beautiful combination of colors in the sky—purple and gray, now golden and crimson. A moment later and the silent spectator is astonished to find that the colors have changed to hazel or pink. Gazing at this wonderful array of colors and the weird-shaped clouds that reflect them; and then lowering the gaze to behold the effect that all these have on the now tranquil water, one must needs be justified in exclaiming that a Luneta sunset is a scene which must be seen to be properly admired. Well might one utter such an exclamation of joy, for, "the whole scene might well have been the fantastic dream of some imaginative painter, whose ambition soared beyond the limits of human skill."

MAGDAPIO.

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EDITORIAL

Datos Positivos

Siguiendo una frase prosaica muy en boga en esta época de que ante todo y sobre todo es lo *positivo*, lo que se traduzca en dollars, no tenemos inconveniente en demostrar á todos los que se interesan verdaderamente por el desarrollo y fomento de nuestras escuelas, que estas son fuente constante y perenne de riquezas que engrandecen á los ciudadanos que tienen la suerte de residir en ese pueblo. Siendo las escuelas, templos sociales donde se tienen que instruir á los catecúmenos de la vida humana, duro es que al mayor número de esa clase de templos, mayores serán también en número instruidos que salgan de los mismos, y seguro será el triunfo del bien y de lo moral contra lo inmoral cuyos prosélitos se van propagando esgrimiendo sus almas terribles para mantener el imperio del vicio y del durrantismos. Por eso es de todo punto necesario fomentar los colegios en donde se enseñan, al porque los conocimientos generales las artes mecánicas que redundan en beneficio de la juventud. Y siendo esto de necesidad, hay que favorecer el desarrollo de esos focos de enseñanza, pues cuanto menos colegios tengamos mayor será el trabajo en vencer dificultades y cortapizas del progreso material de la instrucción, sobre todo en estos tiempos en que los progresos de la industria mecánica, hacen una verda-

dera competencia con el trabajo bruto, y por ende el poder de la inteligencia arrebatada pues á poco los trabajos que antes el invento de las maquinas estaba conpiados á los manos torpes de un cerebro inculto. Se dirá por ventura que en este país aún no hoy nencesidad de obreros inteligente por que aún no se ha generalizado el empleo de las máquinas en muchas manufacturas industriales?

Se engañarían los que tal digeren, por que cuanto mayor sea el grado de instrucción de los obreros, mayores serán sus anhelos por que se sustituyó el trabajo manual por el de mecánicos y sabido es que este rinde mejores beneficios económicos que aquel, para el enriquecimiento de cualquiera explotación, sea un individuo el que la lleve acabo, sea una colectividad.

Ademas, "la influencia de la educación, como dice un autor americano, no se hace sentir solo en el desarrollo de las artes mecánicas, si no tambien en las mas simples operaciones agrícolas y labores manuales." Pero, concretándonos al tema que al principio nos proponemos demostrar, de que las escuelas son fuentes de inagotables riquezas, veamos lo que Macaulay dijo en un discurso que pronunció en el Parlamento ingles.

Y para terminar no podemos menos de citar los siguientes términos con que se expresaba un distinguido ingeniero de Zurich al ser interrogado sobre el efecto de la educación en el trabajo

Cristalería buena para uso diario—Cristalería fina superior Francesa—Manteles y servilletas muy barato y siempre barato en LA PUERTA DEL SOL.

de los obreros de diversas naciones que trabajan bajo su inspección, llamando la atención de nuestros lectores que las observaciones emitidas por este Sr. bien podran aplicarse a nuestro país; pues solo puede atribuir a la falta de instrucción la causa por que somos tan rutinarios tanto en la agricultura como en el comercio y otros ramos de la vida industrial. Decía el citado ingeniero suizo: "La falta de educación se percibe notablemente en los italianos, los cuales, aun que con la ventaja de una mejor capacidad natural que el inglés, el suizo, el holandés y el alemán, son con todo, los peores operarios. No obstante que comprenden con facilidad y prontitud cualquiera proposición sencilla que se les explique y pueden ejecutar inmediatamente cualquiera obra que han visto hacer antes; sin embargo, su entendimiento á lo que me imagino por falta de aquel desarrollo y disciplina de la escuela no parece tener noción alguna de logica ni la facultad de discurrir sis-

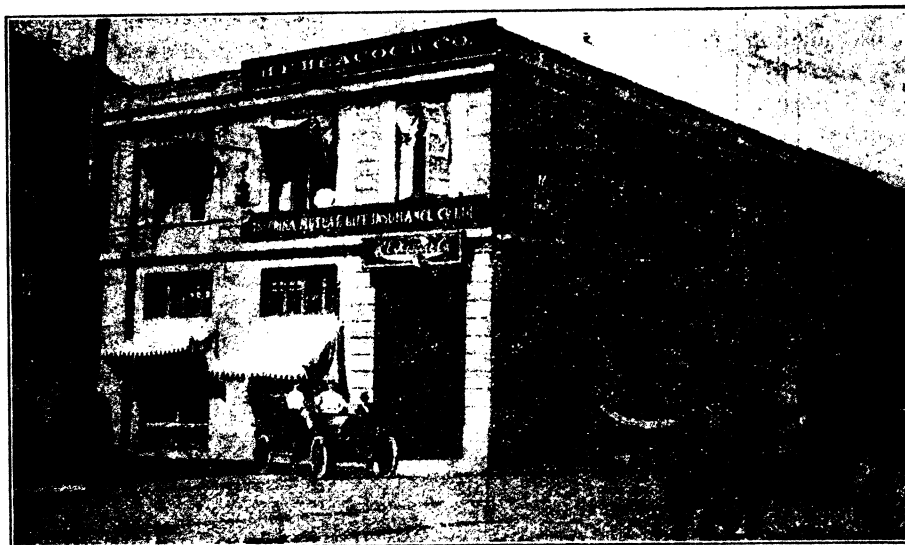
temáticamente ni su memoria la capacidad de recordar una serie de observaciones y de sacar útiles deducciones de ellas. Este defecto en su educación mental, se refleja de todo en sus operaciones manuales. Al poco tiempo de haberse establecido en Nápoles los telares para tejer algodón, el operario napolitano talvz producirá tanto como el mejor trabajador inglés; y con todo hasta el día de hoy ninguno de ellos se ha hecho competente para tomar la dirección de de un solo taller y los maestros mayores son todos personas del norte que estan menos dotados por la naturaleza de un grado más de cultura mental á causa de la educación defectuosa que habían, recibido.

Maximino Mina

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SECCION PEDAGOGICA

DISCURSO PRONUNCIADO POR EL PROFESOR
D. PEDRO MENDIOLA, EN EL ACTO INAUGURAL DEL CURSO DE 1910. A 1911
EN EL LICEO DE MANILA.

HONORABLE ACADEMIA

SEÑORAS,
CABALLEROS.

Permitidme que, antes de comenzar, principie por expresaros mi mas sincero agradecimiento, en nombre de este Centro Docente, por haber honrado con vuestra presencia este acto solemne con el cual comenzamos de nuevo nuestra perseverante y titánica labor en pro de la mayor gloria y engrandecimiento de nuestra adorada patria.

Habéis venido á escuchar la disertación con la que inauguramos nuestras tareas en el presente curso escolar y que en el pasado, en ocasiones semejantes, habéis tenido la fortuna de oír de labios más autorizados que el mio.

Por propia voluntad no hubiera venido á este sitio á desempeñar tan difícil cometido, pues de sobra comprendo que carezco de dotes para llenarlo siquiera medianamente, ni mucho menos para satisfacer las ansias que teneis de oír disertar sobre un problema en el que estamos igualmente interesados y de cuya solución puedan depender el progreso y prosperidad de nuestra pequeña patria llamada Liceo de Manila. Solamente imposiciones del deber por un lado, y exigencias profesionales por otro, me colocan ahora en la desairada situación de tener que poner en evidencia mi insufi-

ciencia y mi atrevimiento al querer disertar sobre la educación y la instrucción; tema que ilustres pedagogos lo han abordado con sobrados conocimientos y mayor acierto y que no obstante ser demasiado familiar para este ilustre auditorio que me escucha, es siempre nuevo por el supremo interés que en todos despierta.

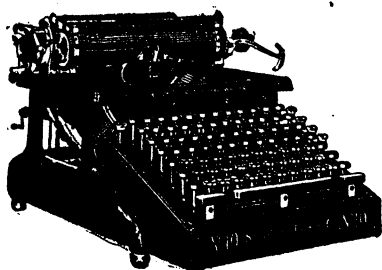
El tema elegido es demasiado extenso; pero no temais que ocupe por mucho tiempo vuestra benévola atención, pues sólo me limitaré á tratar de la diferencia grande que existe entre esas dos palabras cuyo significado se confunde con frecuencia.

La educación desarrolla las facultades, la instrucción dá conocimientos; la educación eleva el alma, la instrucción provee el espíritu; la educación hace al hombre; la instrucción hace al sabio; la educación es el *objeto*, la instrucción no es más que uno de los *medios*; la educación es, por consiguiente, más elevada, más profunda y más extensa que la instrucción. La educación abraza el hombre por completo; la instrucción, no. Y, sin embargo, hace bastantes años que la instrucción es todo en nuestro país: la educación no es nada.

Suele darse á los medios una importancia que no tienen, ó bien se considera como *objeto* lo que no es más que un *medio*, y aún no el más eficaz. Esto sucede principalmente con respecto á la instrucción, á la cual se dá desmedida importancia, cuando no es otra cosa que un medio de educación, medio, sin embargo, en que se quiere hacer consistir toda la obra.

No se crea que trato de quitar á la instrucción el valor que en sí tiene, Aprecio en tanto la instrucción, su importancia es para mi tan grande, su acción tan poderosa, sus detalles tan interesantes que por muy exorbitantes que sea el presupuesto de gastos que se destine por nuestra Legislatura para la instrucción pú-

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blica, siempre resultará exiguo, si se tienen en cuenta los inmensos beneficios que reporta al país. Pero no trato ahora la cuestión bajo este punto de vista, sino que quiero examinar cómo y por qué se ha puesto la instrucción ante todo y sobre todo.

Por la instrucción se descuida la educación moral, y hasta no se atiende, cual corresponde, á la educación intelectual. Parecerá esto extraño, pero la demostración es fácil y voy á emprenderla.

En la instrucción misma hay dos cosas muy distintas: los conocimientos, el desarrollo del espíritu que puede y debe adquirirse con el estudio, con el ejercicio de las facultades intelectuales, con los mismos conocimientos.

La instrucción, cuando se dá mal ó se recibe mal, no hace otra cosa que transmitir *conocimientos*, sin desarrollar el espíritu, sin educar, sin fortalecer las facultades.

La instrucción puede colocar, amontonar los conocimientos en el entendimiento como en un almacén, sirviendo de proviciones á la memoria, y producir cierto desarrollo pasivo, que estos conocimientos amontonados llevan naturalmente consigo, pero sin comunicar al espíritu el vigor, la acción, la vivacidad que necesita. En una palabra, los conocimientos no constituyen siempre el desarrollo general, la fuerza activa, la enérgica flexibilidad de las facultades. Puede uno sér instruido y aun sabio sin poseer una inteligencia vigorosa, fecunda, elevada.

Verdad es que las facultades intelectuales se desarrollan por medio de los conocimientos literarios y científicos; es decir, que se educa la inteligencia por medio de la instrucción; por la instrucción literaria y científica por sí sola, instruirá al espíritu sin elevarlo, le cargará de conocimientos sin comunicarle fuerza y vigor.


La educación intelectual es la que hace adquirir y dirigir los conocimientos, de manera que le nutran, se eleven y fortalezcan. Solo la educación intelectual es la que la cultiva con esmero, lo ejercita con prudencia, lo desarrolla, lo forma, lo eleva. La educación intelectual convierte la instrucción en alimento sustancial, del cual extrae y absorbe el espíritu los jugos que, al

transformarse en él, contribuyen á su crecimiento y son, por decirlo así, su nutrimento y su sangre. Entonces la instrucción se convierte en verdadera educación intelectual, entonces educa al discípulo, entonces es *espíritu y vida*. Hasta entonces no es más que intrucción propiamente dicha: provee, instruye, y nada más.

Aunque se eduque el espíritu por medio de la instrucción propiamente dicha, obsérvese bien que hasta en el language común se distinguen las palabras *instruir* y *educar*. Hay personas *muy instruidas*, de quienes puede decirse con razón que están *muy mal educadas*, aun refiriéndose únicamente á la educación del espíritu, un sabio por ejemplo, que sabe multitud de cosas, pero que carece de buen juicio y de gusto, que no sabe expresarse, que tiene facilidad para hacerse comprender de los demás, ni aun para comprenderse á si mismo, sin tacto para conducirse, es un hombre *muy instruido muy mal educado*, siempre en el sentido intelectual.

Por eso el cuerpo de profesores del Liceo de Manila, en nombre del cual hablo en este momento, cree, que la ignorancia absoluta no es el mayor ni el más terrible de los males; és peor tener muchos *conocimientos mal digeridos*, y por eso consiste el principal cuidado de los profesores de este Centro docente en darle á propósito y cada cosa á su tiempo, á fin de que la instrucción y la educación se digieran más fácilmente y sirvan de alimento al espíritu.

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Es un grave error pensar que la instrucción moral forma por sí sola la educación moral: que los conocimientos morales constituyen los hábitos morales: estas son dos cosas enteramente son distintas. De otro modo, Séneca hubiera sido el más virtuoso de los hombres. No es así: puede ser uno muy instruido en moral y muy poco virtuoso, lo cual se comprende fácilmente. La instrucción no se encamina jamás directamente sino al espíritu, y los conocimientos que da, aun en moral al cabo de todo, no son más que conocimientos *intelectuales*. Necesítase, pues, además, la educación moral que consiste en desarrollar las facultades, los hábitos, las inclinaciones, las virtudes morales.

La educación moral necesita, sin duda alguna, recurrir á la instrucción moral para ilustrar al hombre sobre sus deberes, pero es preciso que agregue además los ejemplos, las exhortaciones, las prácticas, etc. La instrucción moral, por sí sola, puede enriquecer el espíritu con bellas máximas; pero sólo la educación moral puede hacerlas amar, practicar y que las acoja el corazón; sólo ella puede añadir á la instrucción moral gusto, amor, inclinación á la virtud. En una palabra la educación moral, se derije al espíritu, al corazón, á la conciencia, y comprende al hombre todo.

La educación moral, sin duda alguna no puede prescindir de la educación moral, pero es importante comprender bien que la una no puede subsistir sin la otra. Dar conocimientos, aun morales, es *instruir*, no educar moralmente. Educar moralmente es formar el carácter enternecer y fortalecer el corazón, dar fuerza á la voluntad, dirigir, rectificar la conciencia, purificar, ennoblecir la sensibilidad, educar el alma toda.

¿Cuando se hace esto en la educación pública? ¿Cuántos son los profesores que encaminan á este fin sus exhortaciones, sus consejos, sus lecciones y su propio ejemplo? ¿Cuando se hacen admirar las bellezas morales de Quintiliano? ¿Cuando se reprenden los extravíos de un joven imprudente, con la firmeza y la tierna solicitud de un padre, en lugar de la áspera severidad de pedagogo? ¿Cuando se procura despertar la razón, de la sensibilidad, la conciencia, en los caracteres ingratos ó estériles por los medios que suministra la verdadera educación.

Es muy posible que alguien me conteste que sus discípulos aprenden y recitan á Fenelón á Astete y las mejores obras: sea enhorabuena. ¿Pero no se conoce qua aunque se haga recitar eternamente á los pobres niños las instrucciones morales, y aún los versículos del Nuevo Testamento, si no se procura que penetren en el

corazón, la educación moral será completamente estéril?

La educación que consiste en la formación del carácter, la educación que hace germinar en el alma del alumno las inclinaciones virtuosas, propias para producir el reposo y la inocencia de la vida: la educación que ilustra la conciencia con instrucciones sanas; la educación que fortalece al niño y al joven contra el peligro de nuevas y dañosas sensaciones con el poder de las primeras impresiones de la virtud, hasta la parte de la educación que convierte los conocimientos en un medio de ensanchar el espíritu, de robustecer el juicio y de fortalecer la razón, en dos palabras, la educación moral, y hasta el desarrollo superior de la inteligencia, se deja en este nuestro país en deplorable olvido. La instrucción seca, descarnada material; la instrucción sin inteligencia; he aquí el gran bien á que se aspira y que se nos olvida.....

¡Ah! la obra es sin duda difícil, pero bien vale el trabajo de emprenderla. *Arduum, sed necessarium*. Si no se hace, pues, más que instruir si no se educa, si la instrucción lo es todo y la educación nada, ¿Qué será de nuestro desventurado país?

Compatriotas: todos reunidos, todos de acuerdo, ayudándonos mutuamente, hagamos alianza en la paz común para trabajar decididamente por la *instrucción* y la *educación* de la juventud, PARA QUE NO SE SEPARE LA UNA DE LA OTRA, para corresponder á las esperanzas de las familias, á las necesidades de las futuras generaciones y á los deseos del país alarmado.

Inculquemos á los niños, y á los jóvenes el amor á la patria, cuyo nombre sagrado expresa esa grande unidad en la cual se confunden los individuos, las familias, los intereses que existen en un mismo país, y así conseguiremos; en tiempo no lejano, colocar á estas hermosísimas islas en un lugar honroso entre las demás naciones que hoy figuran en la vanguardia de la cultura y de la civilización.

Y vosotros, joventud estudiosa de este centro docente que, dentro de poco, recibereis la recompensa de vuestros desvelos, os felicito con toda la efusión de mi alma; seguid avanzando sin desmayos ante las dificultades que se os presentan en el escabroso camino del saber, procurad cimentar vuestros conocimientos en una sana educación; de este modo cuando la salud de la Patria os requiera, estoy seguro que la remediareis y respondereis hasta el heroísmo, y no habra fuerza humana que os hará retroceder en vuestras convicciones patrióticas.

HE DICHO.

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Al comprar una máquina de escribir, hágase Vd. siempre esta regla excelente: **YO EXAMINARÉ LAS BARRAS DE TIPOS.**

La barra de tipo —es decir, la barra que lleva el tipo— es la pieza que hace el trabajo arduo de una máquina de escribir.

Ninguna máquina de escribir puede ser más fuerte que sus barras de tipos, ni mejor que sus barras de tipos, porque la medida de la fuerza de cualquier máquina de escribir es la fuerza de sus barras de tipos.

Teniendo presente este hecho, rogamos á Vd. examine cuidadosamente las barras de tipos de la máquina de escribir Remington.

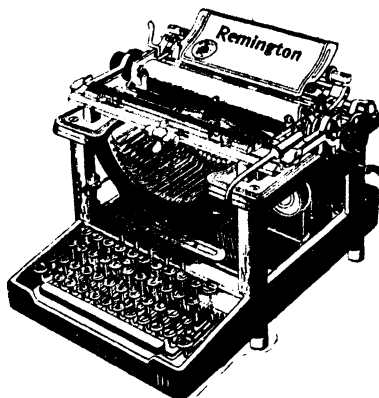
La sólida barra de tipo forjada de la Remington es y siempre ha sido uno de los fundamentos de su supremacía. Compare esta barra Remington, hecha de una forja carente de acero, *exigiendo treinta y tres operaciones distintas en su manufactura*—compare esta barra fuerte y rígida con la delgada barra ordinaria hecha de acero laminado, y comprenderá Vd. entonces una razón porque

El nombre mismo de

“Remington”

significa fuerza y confianza en una máquina de escribir.

Los nuevos modelos 10 y 11 de la máquina de escribir Remington tienen la famosa barra de tipo forjada de la Remington. Además, estos modelos representan la unión de los principios históricos y la excelencia tradicional de la Remington con todas las ideas más recientes y más progresivas en la construcción de máquinas de escribir. Como combinación de lo mejor de lo viejo con lo mejor de lo nuevo, los nuevos modelos de la Remington son el triunfo más alto de la máquina de escribir.



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La Escuela y la Patria

El estado amorfo del país, y la hermosa juventud que se vé invadir las escuelas públicas y privadas tanto en provincias como en Manila en la apertura de las clases nos han hecho creer necesario escribir algo sobre lo que forma como encabezamiento de este muy sucinto artículo. Y si es verdad que muchas plumas mejor cortadas que las nuestras ya hicieron ver la luz publica varios escritos casi idénticos á la presente, no es menos verdad la suma utilidad de hacerlos reaparecer hoy en esta modesta Revista quizá bajo una luz mas viva, intensa, y así evocar en la mente filipina todo aquello que por haber sido repetido muchas veces, solamente dejaron trás de sí vagos recuerdos.

Cruzarse tan solo de brazos y ahogar impiamente en los labios un grito de rebeldía ante el panorama de hechos espantosos y aterradores que se desarrollan á las mil maravillas en este suelo, es desobedecer á los mandatos de Dios, es un crimen que Él mismo indudablemente no querrá perdonar. Es injusto dejar el mal campear por doquier por la sencilla razón de que nadie haya podido herirle de muerte. Para un gran mal, un bien mayor. Para un enemigo fatal, una guerra sin cuartel.

Zala, el grande entre los grandes, torna la mirada á la juventud cuando presiente las desgracias de Francia, cuando se rebela contra los tiranos de su tiempo; Philip Francis, viendo la inaudita corrupción del gobierno de su patria y los derechos de sus conciudadanos pisoteados, se apela á la gallarda juventud del pueblo Británico entonces educada á respetar y hacerse respetar.

Filipinas atravieesa, por ciento, un tiempo bastante critico, una era le misterios, una época de rudo positivismo demostrando el derecho del hombre fuerte á la riqueza del hombre debil. Y que hacer? Pues, volvemos tambien nuestra mirada á nuestros jóvenes entusiastas que, comprendiendo la necesidad de adquirir conocimientos para el desarrollo del ser, estudian y se sobreponen á todo obstaculo puesto en su camino por manos criminales. Tienen mucha voluntad de aprender, y hallaries por tanto útiles á ellos mismos y sobre todo a su natal país en el día de mañana es cosa que debe de esperar,

Vivimos bajo una bandera estrellada traída á estas playas hospitalarias para la redención de nuestra raza, y enseñar el niño que se vá á la escuela en ocasiones propicias que él ha nacido con ciertos deberes ineludibles con respecto á su patria, es, á nuestro modo de ver, honrar a aquella, símbolo vivo de la Libertad.

Yo se han caído al suelo varias convicciones viejas y todavían quedan muchas que derrumbar. Y la escuela, repetimos, es el lugar donde se puede hacerlo. Y porque no?

Allí se grava en la memoria de nuestra juventud que un hombre no debe nunca olvidarse del sentimiento patrio y cambiarse de maneras, solo por haber traspasado las fronteras de su patria y haber vivido por un breve lapso de tiempo bajo otros cielos, porque entonces él haría á sí mismo un mortal que no tiene pueblo propio, porque entonces él contribuiría en gran manera á la decadencia y corrupción de su país.

Los pueblos son como las flores que se distinguen por su propio perfume y color. Y en que jardin se podría hallar una flor que no ostenta cierto matiz y olor que sean exclusivamente suyos?

Esto no quiero decir en modo alguno que nosotros no debemos imitar á nadie. No. Imitar es el hombre, pero no servilmente. Se imita lo bueno, lo bello, y lo justo, pero nunca lo bárbaro y lo mediocre. Todo se debe pasar por el tamiz de la razón que nos dió el Supremo Creador para diferenciarnos precisamente del animal.

La grandeza de una nación depende de sus buenos ciudadanos. Y donde se forman estos? En la escuela, será la contestación. Aquí, en verdad, se hace comprender á nuestros jóvenes que la salvación de la patria no se consigue con danzas ni humillaciones, pues con two-steps y waltzs no se huye un pirata moderno como tampoco se recibe un insulto con humildad.

Ha llegado ya la gran hora de instruir, sin temor de venganzas injustas, á nuestra juventud que cada acto de noble sacrificio á su país, cada ejemplo de una sincera devoción á su causa, trae consigo su vivificadora influencia; que morir por la patria es vivir mas allá de la tumba, en la eternidad.

RENACFLEME.

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BIENAVENTURANZA

Yo he abierto la puerta al mendigo
y he dado el dinero que tengo;
El pobre es mi padre y mi amigo,
y es pobre el hogar de que vengo.

He dado mi plata á los ruegos
del viejo que llama á mi puerta
y clava sus ojos ya ciegos
en mi alma al amor siempre abierto.

Yo he dado mi plata ¿qué importa?
no lloren por mí los abuelos
La vida es muy triste y muy corta
y hay algo que premian los cielos.

Y no ha de faltarme á la mesa
el triste mendrugo que he dado,
que un angel de Dios siempre besa
la mesa del que es desgraciado.

Bendiga mi frente la muerta
la madre que lloro y bendigo
Por ella yo he abierto mi puerta
y he dado mi plata al mendigo.

JESÚS BALMORI.

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ABOGADO

Hinulugan taktak

En las faldas de la montaña, donde la cascada hermosa: *Hinulugan Taktak* se derrumba, hay una posada, para los *touristas*, curiosos de escalar la cima excelsa, cuyo posadero, llamado *Bombay*, hombre brutal y de malos sentimientos se dá la mano, en carácter y en empujar el codo hasta que diga Dios basta, con *Malupit*, guía para los excursionistas, que con él convive.

Una mañana, cargada de viento oloroso y sol, chárían posadero y guía en el interior de la casa con un amigo hospedado allí desde hace días, cuando dán recios golpes á la puerta y un elegante *tourista*, ante el posadero que se presenta á recibirle, pide un guía *para almorzar en la meceta de la cascada de Hinulugan Taktak*.

—Inmediatamente será V. servido. Haga el favor de sentarse.

El posadero llama al guía, mientras el *tourista* toma asiento en uu rústico banco que bajo la media agua de la casa, se enclava á un extremo del jardinillo, tan de fragancias y flores lleno, que podría decirse, cuidado por manos de Hada.

Acude el guía al llamamiento y enterado del asunto, vuelve á la casa á prepararse para la expedición.

Y mientras al *tourista* contempla en lontananza las verdes cimas destacadas al sol como seno de virgen, por el jardín, llenas las manos de *ilang-ilang*, *kabiki*, y *kamuning* cantando alegremente, entra una gentil dalaga, hermosa como una sampaguita.

—A quién buscáis?

—Al posadero; pero ya le he visto.

—Váis á subir á la montaña?

—Sí, hermosa niña ¿quién eres tú?

—Yo soy la hija del posadero.

—Pues voy á felicitarle, por tener una hija, tan como tu, preciosa.

Vaya! exageráis!... ¿venís de muy lejos?

—De Manila.

¿De Manila? Oh, Manila! dicen que es muy bella, muy llena de luz y encantos.

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- Más bella que Manila eres tú con tus flores.
- ¿Os gustan mis flores? tomadlas.
- No, gracias. Te privaría de ellas, hermanas tuyas.
- Pues, no; tomadlas; os las ofrezco con todo el corazón.
- Cómo te llamas, niña tan hermosa como hospitalaria.
- Ilog*.
- Ilog*, significará cascada de belleza, de simpatías, de atracciones...

La dalaguita se sonrió cariciosamente.

Toma el galante *tourista* las flores, cuyo perfume le embriaga, en tanto ella, la ingénua é inocente *Ilog*, se sienta á su lado y charla como si no fuera campesina, ni tagala; y al cabo de cinco minutos simpatizan y se atraen tanto el alma del uno al otro, que ella, tagala natural de Cainta, pero veheméntísima de carácter, consiente en abandonar al *tourista* su blanca mano, cuyas yemias de los dedos él oprime con los suyos -dulcemente.

El Amor trasforma aún á las tímidas y delicadas tagalas, aunque fueren campesinas.

En tanto el guía, que adora, loco de amores y sueños á la sin par dalaga campesina, y que llega de pronto á la puerta preparado para acompañar al excursionista se detiene ante el amor forastero que ven sus ojos, y una mueca horrible, como idea de celos... de crimen, contrae su rostro.

Despacio, sin que los embelesados jóvenes adviertan ha presenciado su introito de amores, vuelve atrás. Por una seña, llama al posadero; y sentados ambos ante una mesa sobre la que descansa un enorme frasco de *bast*, dos saros de barro entablan el siguiente diálogo:

—El extraño viajero abusa de tu hospedaje. Le he visto acariciando á tú hija abandonada á él, en el banco del jardín.

—¿Qué dices? ¡*lintik!* acariciar á mi *Ilog* ese vago sin vergüenza, ¡un vagabundo había de ser!...

—Como lo oyes.

Se llaman los saros de vino y deben como muertos de sed.

Sus ojos brillan relampagueantes y en el fondo de sus almas miserables la bestia roja despierta herida á latigazos de alcohol.

—¿Y qué hacer de él?

—No hay otra solución, *Bombay* matarlo.

—Tú lo has dicho.

—Y yo lo haré; en cuanto lleguemos á la explanada de *Hinulugan Taktak* le empujo y se estrella...

—Esos es.

—Bebamos.

Vuelven á llenarse de *basi* los saros.

Ambos, *Malupit* y *Bombay* se levantan ébrios, chocan los bordes de los soros y luego de jurar la muerte del atrevido forastero beben hasta la última gota...

Entonces entra la ingénua *Ilog*, pálida, ansiosa; pues detrás de la puerta, cuando iba á entrar, ha sorprendido las criminales palabras.

—Padre, ¿porqué van á hacer eso? ¿qué mal os ha hecho el forastero? ¿qué tiene que ver que yo le haya dado mis flores y él me haya galanteado por eso y cogido de la mano?...

—¡Calla, hija del diablo! Ahora verás tú. *Lintik!*... *Lintik!*...

Cogen, entre *Malupit* y *Bombay* á la dalaga; la arrastran y la meten en su *silid*, cuya puerta tranca en el

posadero. Después encargan al amigo huésped que ignoren todo, que cuide de la niña encerrada en el *silid* y se van el guía *Malupit* con el *tourista* incógnito en ascensión á la montaña, y el posadero *Bombay* con sus ideas de venganza y crimen por otro sendero que le conduzca al mismo punto en que ha de desarrollarse el drama.

La mañana es azul, netamente oriental, encantadora. Las *mayas* y *pipit baticolas* van volando y cantando de rama en rama, al arullo de los *báto-bátos* que se posan sobre las ondulantes cañas. El *tourista* y su guía siguen subiéndolo, escalando cimas en ascenso peligrosísimo, hasta que al fin y al cabo de una hora llegan á la planicie que el infame *Malupit* cree oportuno satisfacer su odio bestial; y un golpe de bastón palásan *tak*, y otro *tak*, con repujón á un tiempo por las espaldas, arroja al joven hasta el fondo del barranco (*hinulugan*).

Con tan dilitada y profunda caída, en todas las veces y ocasiones, perecieron carabaw, venado, caballo al tocar su fondo. Allá en aquel fondo queda muerto también el atrevido conquistador de *Ilog*, pensó *Malupit*, después de su acto criminal.

Y así lo contempla allá abajo, inmóvil petrificado.

Sonríe satisfecho de su audaz acto, y con *Bombay* el posadero vengador, que ya se le ha juntado, para ver por sus ojos la venganza, torna á la posada lentamente, mientras el sol, como una antorcha se apaga en el espacio.

Pero en tanto, la dalaguita, que ha quedado sujeta y encerrada en el *silid*, logra en soberanía de esfuerzos desahucarse de sus ligaduras. Corre á la puerta; pero imposible salir por ella, tan fuertemente atracada. Queda un instante pensativa y ahogando un sordo grito de alegría, comienza á buzar el rollo de *yentok* que ha guardado su padre en el *silid*. Allí lo encuentra, y con el *yentok* forma una larga cuerda que amarra á la ventana, y por la que se desliza hasta el suelo. Entonces llama al amigo, huésped de su padre y le cuenta cuando ocurre.

(Se Continuará)

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PATNUGOT-TUDLING

Hinggil pa rin sa "Urbanidad"

LUMULUBHANG PAGTATALO.

Sa nakaraang bilang namin, ay nakapagsalita na kami ng hinggil sa pagpapawalang saysay ng isang ginoo sa mga nangagsisipag-aral sa inglés.

Hanggang sa mga sandaling ito, ay di pa nasisiahán ang mga katunggali namin, kung hindi nga itinuturo ang *urbanidad* sa paaralang ingglés. Makáilan na kaming magpaliwanag dito at sa TALIBA, ng hinggil sa bagay na ito. Nguni't tila di pa silá naliliwanagan, bagay na ang matwid ay parang liwanag ng araw na namamalas. (Nagwawalang bahala kayá silá sa ganitó? Hindi matwid. Ang katotohanan na siyang maayos na katwiran, ay siyang dapat mamaibabaw sa kabulaanan, sa lisyang paratang. Ang paratang, ó ang pagsasabing *ang mga nangagsisipag-aral sa ingglés ay pawang walang namumuangán kundí kabastusan at walá ni muntá mang urbanidad na natututuhan*, ay isang bintang na dapat lamang pumulas sa mga labi ng isang kaaway ng bayan, ng isang walang kinámuangán sa ipinagtatanggol niyang urbanidad. Pagka't kung ang nagsasabi ng ganitó ay maalam ng urbanidad, ó natatarók niya ang kapalakaran, ay malayó ni sa gunitá ang mabigkás niya ang ganitóng mahalay na katagá.

Kaya't dapat sanang pagkátandáang ng sino man, na, kung magpapatang, na, sa loob ng paaralang ingglés ay di itinuturo ang urbanidad atbp., ay dapat sanang sa pagsasalita niya ay tagláy niya ang kalinisan ng urbanidad, at di katulad ng nangyari.

Sa pagtuligsa namin sa bagay na ito, maging noóng sa una, ay dapat matatalastás, na kami

kailán mán, ay di naghahanḡad—ni sa gunital—ni manirang puri sa kanino man, bagay na ang inu-usig namin ay ang matwid at katotohanan lamang.

Nguni't sa ganang amin, ay yamang nakapagpaliwanag na kami ng sa bagay na ito, ay hindi na dapat pang paggugulan ng panahon, upang magtunggalian tuwina. Sinabi na naming *ang liwanag ng araw, ay dapat na maghawí ng dilim...*

Ngayon, upang masiyahan ang sino man, ó upang huwag mapalayó ng pagtatalo sa bagay na ito, ay aming iúulat na muli ang inagmulan ng ganito, na, sa ganang amin ay isang bagay na di dapat paggugulan ng kaunting panahon, pagka't isang pag-aaksaya lamang.

Walang ibang sanhi, kundí sa dalawang gurong babaeng ng mga sandaling nagsasaya sa Pateros, ay naandoón. Naandoón upang makipagsaya at bilang paunlák sa anyaya ng pagdiriwang.

Ang nangyari sa mga gurong ito sa ingglés, ay parang hiniyá. Hiniyá, pagka't ibinilang silang magtatalumpati na hindi na ipinagbigay alam sa una't una pa. At nangahiyá namán ang tumawag ng kanilang pangalan, pagka't hindi pinaunlakán man lamang.

Ngayon, ay anó nga ang dapat nating paghahaban ng usap? anó ang dapat nating paggugulan ng sarisaring pagkukuró? At bakit tayo mag-aaksaya ng panahón? Sa alam nating kung kaniyá nagtalumpati ang isang ginoo ng ganitóng masagwang katagá, ay silá'y nangahiyá, at pagka't nangahiyá ay nadungisan ng puri; kung kaniyá namán gumáganti. Nguni't sa pagganti ay di napatapat sa dapat pag-ukulan, kundí sa kainitan nga ng tuktók, ay nilahát na tulóy ang mga nangagsisipag-aral sa ingglés. Ito bagá ang dapat pakipatulan? Sayang ang panahong nakaraan!

Kayá't bago namin tiklupín ang mga talatang ito ay amin lamang ilalahad ang sumusunod:

PATAWARIN NATIN ANG TAONG NAGKASALA, DAHIL SA DI KÁ ALAMÁN NG GINAGAWA...

Mga dumi nang bayan

DAPAT KASUKLAMAN

(Katapusan.)

At kayó, kayóng mga matatandâng hukluban, na di-wà'y pikít pa ang matá; na di-wà'y dí nalalaman kung ilán ang araw sa isang linggó; kung anóng oras ang kanyang itinulog at ang kanyang iginising, na tuwi-tiwina'y ang pagtitirik ng kandilá *sa harap ng mga walang kibo* ang ginúgunitá, datapwa't nagkakangkakahog sa kanyang pamumuhay na, idinara'ng ang kanyang kahirapan, na walang pananghalian kung minsan, ay anong matwid ngayon sa pamumuhay ang inyong hinihintáy? Makapagtirik kayo ng kandilá (jintindihing magaling!)—dapwa't iniluluhá ninyo ang isang butil na kaining isusubò sa kahirapan; janong laking katiwalian nito? janóng laking sagabal sa pagsulong ng bayan? ¿di ba't ang inyo ring sarili ang inúlól ninyó? Magmunimuni kayó!

At kayó, kayóng mga mapagharharian, kayóng mapagdiyusdiyusan sa kanyang kapwà, na dí yatà álám na siya'y may kamatayan, na dí álám yatàng ang araw ay nababago: hindi kasaganàan at kaligayahan tuwina, hindi malinaw at mainit tuwina ang sikat ng araw, hindi tuwina'y ganingning ang kisláp ng buwán at mga bituin, kundí, may araw rin ng kasalátan, may araw rin ng kahirapan, may araw at oras na ang araw ay malamlam at malamíg, ang buwán at bituin ay malabò na natatakpan ó kinákain ng lahò... Ang lahát ng itó ay pawàng nagkakahulugán ng *ang lahát ay may hangganang...* Kayá't dapat magdilidili, dapat kasuklamán ang ganitó pagka't isáng karimarimarim na *dumi ng bayan*.

¿At dí ba *dumi ng bayan* ang paghahalalan ó pagkatapos ng halalan ay magtataniman ang dating mga magkakapatíd dahil lamang sa isáng tungkulin? ¿di бага sáng kasalaulàan sa polítika ang ganitó? ¿Bakit dí pag-

labanin ang kanilang karunungan ó katarungan sa isáng bagay at huwag ang sa kalooban na siyang daang ipi-nagkakatiwalag ng dating magkakasama? Ganitó бага ang uugaliin ng mga nagnanais na lumayà ang bayan? ¿Ganitó бага ang pagtulong sa pag-unlad sa isang bayan naghihikahós? At itó ba ang maayos na pamamyan? Ah, hindinghidí! Hindi iyán ang kabayanihan, hindi iyán ang tinatawag na pagtubós sa isang bayang gaya nitóng Pilipinas, hindi ngà at makapupûng hindi!

Ang lahát ng aking binanggit, ang lahát ng aking iniulat sa unahán nitó na pawang sagabal sa pagsulong ng bayan, na, sa madalí at malinaw na sabi'y *Dumi ng Bayan* ay kinákailangan ang bawa't isá sa ati'y itakwil, kasuklamán at pakasumpa'ng huwag makikitang gawín ng sino at alin man, pagka't kung hindi, ay paká-asahan at paniwalàang dí tayo magkakaroón ng isáng bayáng lakip ang tatlong sagisag na DAKILA MALAYA AT MALUSOG.

Kaya't kasuklamán natin ang gangganitóng dumi ng bayan.

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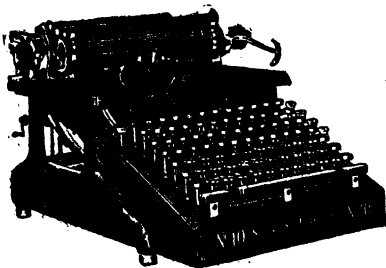
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SA BAGONG PANAHO

Masaklap na mga Katotohanan

Ang pagdami ngayon ng mga nagsisipag-aral ay dapat ikalugod ng sino mang pilipino. Saan man ilingap ang ating mga mata kung u-naga ay walâ tayong makikita sa mga tanyag na lansangan kungdi, ang langkay-langkay na mga batang bitbit ay aklat. Sila ay masasaya at nagkakatawâ; pawang mukhang kalugodlugod, mukhang nagpapatunay ng isang pagbabagong-buhay, iyang pagbabagong-buhay na dito sa atin ay di na kailangang pi'itin at ipagtabuyan pa ang mga bata sa mga paaralan. At sino ang makapagsasabing walâ *kusang loob* pa ang bayan? Masdan ang mga paaralang pang-wang siksikan at punuan na wala tuloy paglagyan palibhasa'y kulang sa gurô at di sapat sa ganitong pangangailangan, hanggang sa ang mga tagapamahala ay tumatanggi na tuloy hindi, sa ayaw silang tanggapin, kungdi sa talagang kaliitan ng bilang ng mga tagapagturo.

!Kalugodlugod! !kapuripuri!... at !sino ang di dapat malugod at magkapuri sa pagdaming itô ng nagsisipag-aral?

!Kami ay nagagalak!—inuulit namin; datapwa't sa likod ng ganitong kagalakan at kapurihan dapat na matamo ng ating bayan, ay sinasaklot ang aming gunita, ginigi-yagis ang aming damdamin ng di karaniwang kalungkutan, at kami ay natitira sa mga palaisipang di namin ikapalagay.

—!Bakit?—marahil ang maitatanong sa amin ng mga mangbabasa. !alahad naming isaisa.

Una: Sinabi naming dahil sa karamihan ng mga nagsisipag-aral ay walâ na tuloy paglagyan sa kapila at ito'y sapagkat hindi maaaring makaya ng isang gurô ang lubhang napakaraming bata sa kanyang klase, at isâ pa'y sa kasahulan ng mga tagapagturo.

At ngayon: ang mga magulang ng batang hindi mapasok, dahil sa mga kabagayang nabanggit na, bumabayad ng buwis, at kahit anong hirap ay tinitii, huwag na di makasunod sa mga kautusang pinaifral ng pamahalaan palibhasa'y may pag-asa naman silang, may mga anak na papag-aralin sa pamamagitan ng kuwalta ring iyan ng bayan, at kung magkakaganito na, ang kanilang mga anak ay di makaka'asap ng biya yang dapat na matamo, ay maiaalis kayang huwag manghinayang sa kanilang binabayad at mapataka sa ganitong pagkukulang ng pamahalaan?

Nagkukulang ang pamahalaan at ito'y di namin dapat ipangimang sabihin sapagkat katotohanang nadadama.

Nagkukulang ang pamahalaan, sapagkat kungdi disin sa mga pagtitipid at pagkakait ng lingap sa mga gurong pilipino ay di sana mangyayari ang ganitong katiwalian. At dahil sa pagtitipid na ito at pagkakait ng lingap ay, dili ang mayroon din ngang mga gurô, datapwa't ang masasabi namin ay bihira ang mananatili at lalong bihira ang maghahangad pang tunguhin sa kanlang pag-aaral ang napakadakilang tungkuling itô.

At kung magkakaganito na'y ano ang magiging bunga?—Ang pagkapinsala ng maraming ibig mangatuto; pagkapinsalang di dapat mangyari sa isang pamahalaang nagpapala ng salapi—!pilak!— ng salaping halos ay nauubos lamang sa mga pasahod sa mga kawaning nakasasakmal ng malaking pabiyaya ng ating pamahalaan. !Saksi ang mga nangyayari!...

Ikalawa:—Inuulit naming dumarami ang mga nagsisipag-aral at dahil sa pagdaming ito ay di maikakait na dumarami naman at darami pa ang ating mga marurunong. !Kapuripuri!... datapwa't may isa lamang kaming napupuna sa ganitong masiglang kilusan ng ating mga kabataan, at ito'y kung pumasagunitâ namin ay di makapagpalagay, palibhasa'y isang sugat na makapagpapalubha sa atin, sa ating lahat na pilipino kungdi maaapapan ng masidhing kagámutan. Dumarami ang ating marurunong at ito'y di mapasisinungalingan, datapwa't pagdaming nagkakahulugang tayong mga pilipino ay pabaya sa mga kayamanan sa lupa at walang pagmamalasakit kahit nakikitang sinisib ng mga lintang dayuhan ang mga kayamanan batis ng ating ikagiginhawa.

Malungkot ngang gunitang marami sa atin mga kabataan ang naghahangad pumitas ng mga karunungan puro na lamang sa *pag-dabogado*, *pag-paparmaseutiko*, *pag-memediko* atbp., at lalong marami sa *pag-eempleado*, at luhira, bihirang bihira ang ukol sa *Pagsasaka*, para bagang ang karunungan ito ay di marangal at makapagpapapusyaw sa uri ng isang tao; nagkakamali ang ganitong palagay sapagkat ang karunungan itô ay dakila, isa sa lalong pinadakila, at mahalaga sa lalong pinakamahalaga. Huwag nang urirain kung bakit, at ito'y gunitain na lamang na makapagsasabi, hindi lamang sa ganang sarili kungdi sa bayang dapat na pagsilbihan.

Upang ang isang bayan ay guminhawa at huwag magipit sa masungit na tadhana ng palad, kinakailang huwag pabayaang mahalagang kayamanan sa lupa, sapagkat kung hindi, lalo't sa kasalukuyang lagay ng ating mga lupain sa kamay ng masusugid na kampon ng masasakim na *trusts*, ay walang pagsalang dating at sasapit ang masungit, napakasungit na palad nitong ating bayan. !Kahabaghabag tayol!

At ngayo'y ibig naming mangyari'y himukin, akitin, akitin hanggang maaari ang mga masiglang kabataan ng bagong panahon, lalong lalo na ang mga taga-lalawigan na kanilang pagsumakitang huwag mapasakamay ng mga *trusts* na iyan ang bukal ng ating kayamanan upang sa ganito'y huwag mahitit ang ating dugo at makain tayong buongbuo.

Kumilos tayo nt napapanahon sa pakikihamok sa mga kaaway ng ating Kalayaan at Kaginhawahan! Tunguhin natin ang dawag ng ating ikalalaya. Iwasak ang tanikalâ ng pagkaalipin at pilitin huwag ipakamkam ang katutobong atin!

!Ang Pilipinas ay para sa mga pilipino at di para sa mga amerikano!...

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Tulang Tagalog

TUKSÓ...

Akó'y napápasok sa isáng simbahan, doón sa urian ng sa taong asal, doon sa ang lahát, kung sa isip lamang papagdadaani'y pawang kabanalan... pawang kabaitang di mangangalanan... nguni't kung sa matá mapapahatulan lahát ng naroo'y pawang kasalanan.

Ako'y naparoón, walang ibáng hangád kundi magdasal di't ang sala'y iiyák; ako'y lumuhód na sa haráp ng altar upang masimulan ang dasál... dátapwa't ako'y napahinto't nagtindig na kagyat at lumingalinga sa likód at haráp at waring may bagay akóng tinutuklas.

Sa liningalinga'y aking napanood na doon sa isang natatagong sulok ay isang babae yaong natutulog... nalimutan yata sa pagkayukayok na nasa bahay siya niyong Mananakop at walá sa silid ng lamok at surot ó sa Cataguán ng banig at kumot.

Sa kabilang dako, sa aking likuran ay dalawang tinig ang nag-aanasan tinig binibini ang unang nagsaysay ng wikang: "Paroon ka mamaya sa bahay at may paruruan ang nanay at tatay... masasarili ta ang pag-uusapan wala ni isa mang makasasagabal.

Ang tinig lalaki naman ang magsaad: "Bakit ba hindi pa kita ay humarap ng lihim sa isang may tungkuling ganap, pakasal na kita kahit di talastas ng ama mo't ina.. at ng kung matupad ito, ay hindi na tayo mangingilag...." At saka noon din ay sabay lumabas.

Sa kabilang dako naman ay naroon ang isang dalaga na bubulongbulong wari'y nagdarasal, wari'y nananaghoy ang buntong hininga'y ibig magkabuhol.... may hawak pang aklat at pawang paungol pagkabanal-banal ng babaeng yaon! ang aking nasabi ng aking malingon.

At pinagmasdan kong mabuti ang hawak ng dalagang banal na aking namalas... datapwa't... jadilos. I ako ay nagulat, pagka't yaon pala'y may ipit na sulat na: "Taksil kong Nena" ang paunang saad, at may karugtong pang: "Inam mong lumiyag ayaw ka sa isa't ibig mo'y sa lahat".

Dapat ngang maiiyak, dapat ngang tumulò ang luhan malaong itinagotagò, at dapat iluha ng luha ng pusò ng may karamdaman dibdib sa siphayò; ang ganggayong sala'y tudlang tumitimò na di mapapaknit ng ngiti at birò ni di makakatkat ng paraya't hibò.

Ang ngiti ay sapi ng pagsintang tunay na habang nalaon ay nakatitibay sa tali at bigkis ng pag-iibigan, datapwa't ang ngiti'y kapagsa taksilan ay ningas ng apoy na nakagugunaw sa kanyos ng pusò ay nakauhaw at tuyong panggatong sa kalan ng buhay,

Binasa pang muli mandin ng dalaga ang huling talata: "Kay sukab mo Nena di ko akalaing ang aking pag-asa ay ipagbibili mo sa halagang mura..." Kay sakit nga naman...! Bigat ng parusa na ilinalapat sa ganitong sala na salang kailan ma'y walang pagtitika.

"ITE MISA EST....! Oh, at ang misa pala natapos at sukat; di ko nahalatang nagtitindigan na ang bata't matanda ay ako'y wili pa sa pagka-tulala sa nangyaring yaong di ko sinasadya. Ang pag-iisip ko, wari noo'y wala't na sa himpapawid ng mga himala.

Ako ay nagsimba't upang mabawasan ang nangagawa kong mga kasalanan nguni't hanggang loob palâ ng simbahan ay may mga sagwil yaong kabanalan... Pano kaya ako... aling kayang daan ang tutuntunin ko maging banal lamang kung saan mang dako TUKSÓ'Y naghambalang.?

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Ang Kabayanihan!...

(*Katapusan*)

"Aling matwid ito?—Ito ang matwid ng sino mang tao, kahit anong lahi; ito ang karapatan ng sino mang naapi sa kanyang kalagayan na tumutol, huwag matatakot! ipaglaban, humawak ng sandata kung kinakailangan, alang-alang sa ngalan ng katwiran at katotohanan!"

—Elias! may napupuna ako sa iyong salaysay.

—Ano po yaon?

—Tantuin mong, hindi lahat ng Kabayanihan ay sa larangan na lamang ng digma maipakikilala. Hindi. Para ngayon, ang katahimikan ang naghahari sa Sangdaigdig; talusin mong hindi dahil sa walang digmaan ay wala ang mga bayani ng kanilang bayan. Mayroon din.

—Siya pong totoo; datapwa't di sa lahat ng panahon ay wala ng digmaan; darating ang araw na babangon ang mga api at salanta at hihingin ang kanilang matwid; darating ang digmaan at maghahari ang kaligaligan.

"At ang Pilipinas, ang Pilipinas ay isang maliit na pulo, mahina at kayankayanan ng maraming lahi, at kung walang mga bayaning, bukas makalawa ay magtatanggol ng aming matwid, at walang kahabag-habag na buhay na paris ng amin at walang kaabababa na paris ng aming kalagayan. [Di sa lahat ng gabí ay aliwalas ang langit!]

"Sapagkat may kapaniwalaan ako, na, habang tumatanda ang panahon at hanggang di pa dumarating ang huling araw, ang araw ng paghuhukom ang pag-aapihan ay di lilipas, at ang pag-iimbót ng malalaki at malalakas sa maliliit at mahihina ay di mawawala.

—Tunay; nguni't di iyan ang dapat iturong tiyakan, kung di gaya nitong mga sumusunod:

Sa sabing ito ni Mr. Gilbert ay umiling si Elias, samantalang ang nangungusap ay nagpatuloy:

"Kailangang iturò sa mga batà ang pagkamabuting mamamayan: ng paggalang tuwina sa alin mang kautusang pinaiiral ng pamahalaan; ang pag-ilag sa paggawà ng masamà laban sa kanino pa man at ibá pang katulad nitò."

—Sang-ayon akó sa sinabi ninyong turuan ng pagkamabuting mamamayan; nguni't may pagaalinglangan akó sa pagtukoy ninyo sa paggalang sa alin mang kautusang pinaiiral ng pamahalaan. Kung magkakagayon pô, ay walà, sino mang naapi na babangon at hihingi ng kanilang matwid sapagkat sukat na lamang ang paggalang, kahit ang paggalang na itó ay bunga lamang ng katakutan sa pagtutol. May paniniwalà po ako, na hindi sapagkat kautusan na, ay matwid na, at ang pagsunod at paggalang sa masasamang kautusan ay kabayanihan na. Ito ang masasabi kong karuagan at pagkawalâng muang sa paggamit ng matwid.

"Kaya't kinakailangan, hindi lamang paggalang ang dapat iturò sa kanila, kungdi pati pagtutol kung inakala nilang ang kautusang ay laban sa matwid at karampitan ng kanilang bayan.

"Gaya po halimbawà ng *Bill Payne* at ang pagbibili ng pamahalaan sa mga lupàing prayle sa mga *trusts*. Ito'y dapat tutulan ng buóng higpit sapagkat di matwid at labanglaban sa damdami't kalooban ng buong bayang pilipino."

—Ah... ang ibig mong sabihin sa akin ay sapagkat tumututol na ay bayani nang matatawag!

—Siya pong totoo, kung ang pagtutol ay salig sa matwid.

—Samakatwid ay kabayanihan din ang ginagawa ng maraming pilipino, sapagkat humihingi ng kanilang matwid at karapatan?

—Di po ako alinglangan. Ah!.. natahò ko na ang ibig ninyong sabihin; nguni't ang kabayanihan po ay sa gawà makikilala. Marami nga riyan ang nagsisitutol, marami ang humihingi ng aming matwid at karapatan at nagpapanggap na mga makabayan; datapwa't ang kanilang pagtutol at paghingi ng matwid na itó ay di buhat sa kaibuturan ng kanilang pusò at, ito'y upang masabi na lamang na sila ay may pag-ibig sa bayan at gawin pagpanhuk doon sa mataas na likmuan ng pamahalaan. Ang masasabi ko sa inyo ay dalawang bagay ang kabayanihan: Ang paimbabaw na kabayanihan at ang tapat, tunay at wagas na kabayanihan. Itong huli ay ang kabayanihang mula sa kaibuturan ng pusò, sapagkat nagtatanggol, ng aming matwid, kahit ano kahinatnan.

—Iyan, iyan Elias ay hinihintay kong marinig sa iyo. Pinupuri kita. At ngayon nama'y ibalita mo sa akin kung anoanong kabayanihan ang inaakalà mong dapat na iturò sa mga paaralan.

—Sinabi ko na sa inyong katatapos pa lamang, nguni't ihananay ko sa ganito: Iturò at iaral na, huwag matatakot sa pagpapakilala at pagtutol sa kanilang matwid at karapatan, anoman ang mangyari; Ipagsangalang ang puri ng kanilang bayan; ibigin, pakamahalin at huwag tatalikdan ang watawat ng kanilang bayan; huwag kalimutan ang mga aral at halimbawà ng mga bayani ng iba't ibang lahi; igalang ang kalayaan ng ibá; huwag mang-aapi, huwag manggagahis, huwag mangangamkam at huwag yuyurakan ang matwid ng ibá; Huwag ipagkakanulo ang bayang tinubuan; pakamahalin ang Wikang Sarili, iyang wikang minana, sinuso at kinagisnan naming mga pilipino at iba't iba pa.

—Elias!... ngayon ko nakilala ka at ang inyong paghahaka. Ngayon ko natalos at ngayon ko pinaniwalaan ang sabi ni Rizal na anyà: "Nasa kabataan ang Pag-asa ng Bayan."

"Hari na ngang huwang maunsiyami ang iyong mahalagang munakalà at siya kong hangad na sumibol, tumubò, mamulaklak at magbunga ang binhi ng iyong mga aral: Ito ang nasa ko at aking pag-asa."

Kinamayan ni Mr. Gilbert ang ating binatà at bago sila naghiwalay ay nagpasalamat si Elias sa ipinamalas ng kaniyang kapanayam sa mga sinabi niya.

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Ang Wikang Tagalog

(Karugtóng.)

Ang D ay may dalawang tunóg: isáng banayad na tahás na *d* sa mga tingig na kapara ng *dami*, *dunong*, *sábadó*, *adá*, at isáng magalás na kapara ng *r* kung tumatayo sa pagitan ng mga pantinig (*vowels*), gaya ng *marami*, *karunungan*, *araw*, *akó-rín*, *tayo-raw*. Dapat talastasing ang *d* at *r* ay fisang letra lamang sa matandang alpabetong tagalog, kaparis din ng *e* at *i*, at ng *o* at *u*. Totoong nagkakatapit ang tunóg ng *d* at *r*, kaya't nagkakatapit ang dalawang titik na itó sa pag-aangkáp ng mga salitá, gaya ng, *mabuti rin*, *ma bait din*, *dilág*, *marilág*, *bukid*, *kabukiran*, atbp.

Ang K ay parating tumutulad sa ngalangá buhat sa lalamunan, gaya ng *kalapati*, *kilikili*, *yapak*, *sabik*.

Ang tunóg G ay palaging banayad gaya ng sa kastilang *ga-go-gu* at ng sa mga salitang inglé na *get*, *bag*, p. h.: *gandá*, *gintó*, *giling*, *lamig*, *habág*. Ang *u* sa mga tingig kastilang *aguina do*, *águila*, *Miguél*, ay nindi na kailangan ilagáy kung ipapaanyóng tagalog ang gayóng mga tingig, at maisúsulat na ng *aginaldo*, *ágila*, *Migél*, na di nagbabago ng tunóg.

Ang G ay may tunóg na pangalangalá at pahunál, na náhahawig sa inglé na ng sa mga tingig na gaya ng *sinjing hangin* p. h.: *kalawagin*, *alinsangan*, *libingan*, *puhagin*, *kagalingan*. Ang titik na itó ay kahalagá ng kabinluang ng, kaya't ang mga salitang tagalog na natatapos sa kabinluang itó (*combination*), gaya ng *dukong*, *dalang*, *sahing*, *sulong*, *kinang*, ay maisúsulat, at dapat dising isulat, na palitán na ng *g* ang ng; *dunog*, *dalag*, *sahig*, *sulog*; *kinag*, *muling pagsilag*. At ang mga salitang kapara ng *kalawagin*, *alinsangan*, *libingan*, ay maisúsulat ng *kalawagin*, *alin. sohan*, *libigan*.

Ang tunóg ng H ay pahingá gaya ng likás na tunóg ng *h* sa inglé, at ng *j* at *ge gi* ng kastilá, bagama't banayad naalagi, p. h.: *hará*, *hilaw*, *hirin*, *tuhod*.

Ang titik na W ay katumbás ng diptongong kastilá na *ua*, *ui*, *uo*, bagama't tuwina'y katinig (*consonant*) ang uri ng titik na itó, gaya rin ng *y* tagalog; p. h.: *lawag*, *wari*, *wili*, *tawo* ó *tao*, *araw*, *aliw*, *sisiw*.

Ayon sa lahat ng tunóg na nábanggit, ang ating kasalukuyang alpabeto ó *abakadá*, ay may dalawangpung titik, na ang mga itó: A, B, K, D, E, G, Ġ, H, I, L, M, N, O, P, R, S, T, U, W, at Y. Ito ngayón ang bagong alpabetong tagalog, na matátawag din namáng *Abakadang Pilipino*, at magagamit sa lahat ng wikang gamit ng Sangkapilipinuhan. Itóng bagong alpabeto ay násusog sa matandang katitikang, ayon sa mga pahám na manunuri. galing sa India, at sa paraáng itó mahúhulò ang katandátandang sibilisasyon ng Bayang Tagalog

ANG KASALUKUYANG LAGÁY NG WIKANG TAGALOG AT
ANG WALANG UDLÓT NIYÁNG PAGSULONG

Ang isang wiká, yayamang isá sa lalong matibay na sangkáp ng Kabihasnán, ay umúnlad at yumáya-

bong ding para nitó sa gitná ng pakikitunggali sa lahat ng sakuná at kabagayán ng panahón; at kapág siya'y ari ng isáng bayang bayani na maalam magmalasakit sa sariling dangal at matwid, ay namámayani rin at sumúulong, lumúlusóg, gaya ng mga litaw at marurunong na wiká ng mga batibot na bayan sa Europa. At saán di gayón; kung ang mga wiká ng mga bayan nina Cervantes at Shakespeare ay nalináng, yumabong, at namámalagi, pang wiká kayá ng bayan nina Balagtás at Rizal ay hindi ma'lináng, yáyabong at mamámalagi? Mav pilipino kayang nag-isip lumimot sa káluluwá ng kan'yáng lahi? Sa damdám ko'y walá, sapagka't bawa't pilipinong tunay ay magsisikap sa ikasúulong at ikadadakilá ng sariling Bayan. Dahil dito'y kung gaano ang pagsisikap ng pilipino sa pag-aaral ng karunungan at mga dayuhang wiká (Inglés, Kastilá, Latín), ay gayondín ang anking pagsisikap ng maraming kababayan sa ikáuunlad ng wikang sarili.

B. ILAW.

(Itutulóy.)

¡Ikaw ang bahala!...

Sa iyo lamang N...:

¡Ikaw ang bahala!... ganyan ka lamang palá kung magmahál. Di ko akaláng sa mga pakitang loob at pagsasabi mo ng *«maramahal kita ng higit sa buhay»* ay kung malaunan ay nag-íiba.

Tila sa iyo ay walá na ngayon ang malalambing na pangungusap; tila ngayon ay walá na sa iyo ang ma-átamis na ngiti at malalagkit na titik; tila ngayon ay walá na sa iyo ang pagsamó sa akin na akó'y huwág makalilimot na di ka dalawin gabigabi, ah? tila walá na.

Bakit? panóng himalá ang sumagi sa iyong isip? Pina-bayaan mo ako't sukat na di mo na lamang sinabi ang kadahilanan. Tila ako'y naging isáng kaaway ng iyong damdamin, tila ako'y isang munting bagay na natitiosod mo lamang sa lansangan, ha? ¡Ikaw ang bahala!...

Ang mga pangungusap mong noóng dati'y nakáaalíw ng aking mga kalumbayan; ang mga titik mong nakawawala ng aking gunitang ikaw ay di nagmamahál sa akin; ang mga kilos mong pawang nakáaalíw sa aking paningin; ang mga ngiti mong tila nagkakahulugán ng "oo", ay pawang sa ngayo'y tila nawalá, tila napawi na sa mataas na palásipán. Ano ang dahil? Bakit di mo ipagtapát?

¡Ikaw ang bahala!...

Tila ikinikintál mo na sa iyong alaala ang ating pagpapasiyalan sa la'ong maaliw na poók ng Kamaynilaan; tila nililimot mo na ang singsing na isinuut mo sa kalingkingan ko na ika mo'y saksi ng tunay mong pagmamahál, ha? Bakit?

¡Ikaw ang baha!... Alalahanin mo sanang lahat itó at sandali kang magmunimuni, hané?

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